1: Lévi-Strauss, Claude. Contribution a l'Étude de l'Organisation Sociale des Indiens Bororo [Contribution to the Study of the Social Organization of the Bororo Indians]. Journal de la Société des Américanistes, n.s., Vol. 28, pp. 269-304. Paris, 1936.

4 end plates (plates VII-X) containing 14 photographs; bibliography.

Yale: C51+Sol3 II. 27-28. [HRAF MS: pp. 1-48a, including 4 plates and captions].

[In this article, Lévi-Strauss presents a detailed analysis of the social organization of Kejara, a Bororo village located on the Rio Vermelho. The analysis focuses on the structure and interrelations of kin groups, and on the spatial and material expression or symbolization of structural differentiations. There is a system of sibs (which the author calls "clans") which is bifurcated into exogamous moieties (which the author calls "phratries"). The houses of sib members are contiguous, and each moiety occupies its half of the village circle . This moiety system is cross-cut by a pseudo-moiety division based upon a geographical referent. These and other social distinctions are represented in the names used to designate the members of any given household. Also, these distinctions, particularly the sib/moiety structure, are manifested in economic activities, preferential marriages, political leadership and authority, funeral ceremonies, and in the decorative motifs of bows, arrows, ornaments, etc. The discussion of marriage patterns is integrated with an analysis of the kinship terminology, and the article concludes with a long descriptive analysis of sib traditions and myths, and processes of sib fission and fusion. Since the population of this village is only about 140, one is tempted to ask how much of this highly complex social structure has real behavioral significance, and how much of it is sort of socially symbolic "play" and/or survival from an earlier period when there may have been larger population concentrations. One definite weakness is the author's failure to provide specific data on the social composition of households. But perhaps one should not demand too much since the duration of field work was only two months.]

Field date: 1936
Analyst: Robert O. Lagacé

Evaluation: Social Anthropologist
Processed in 1966-67

2: Lowie, Robert H. The Bororo. Smithsonian Institution, Bureau of American Ethnology, Bulletin 143, Vol. 1, pp. 419-434. Washington: Government Printing Office, 1946.

12 plates (numbered as 83-94)

HRAF Copy

[This source presents a general, succinct account of Bororo ethnography, with specific data on basic identification, subsistence patterns, houses and villages, dress and ornament, transportation, manufacture, basketry and pottery making, weapons, social and political organization, etiquette, the life cycle, esthetic and recreational activities, religion and shamanism, and mythology. The author, a well-known professional anthropologist, notes that the Bororo are divided into an eastern division (the "orarimugudoge"), a western division (Bororo da Campanha, and Bororo Cabaçaes), the Umotina (Barbados), the Bororo of the upper Rio Cuyaba, and the Bororo in the Minas triangle (aldeas of Sant' Anna, Pizarrão, and da Pedra).]

Field date: no date
Analyst: John Beierle

Evaluation: Ethnologist-4
Processed in 1965-1966

3: Petrullo, Vincent M. Primitive Peoples of Matto Grosso Brazil. The Museum Journal, Vol. 23, pp. 81-180. Philadelphia: The University Museum, University of Pennsylvania, 1932.

25 plates; end map.

Yale: A53p 212 23.

/This source, the result of the author's field work in the Brazilian State of Matto Grosso during the year 1931, consists of several archaeological studies plus ethnological research among the Bororo da Campanha and the São Lorenço River Bororo, and those tribal groups occupying the area at the headwaters of the Xingu River--chiefly the Bacairi, Yaruma, Waura and Trumai. The data presented in this source on the Bororo, however, are rather scanty and confined to a discussion of settlement patterns, house types, furniture, music and dancing, pottery and hospitality customs. Since the major portion of the archaeological data presented in this work is not clearly identified with any ethnic group, they have been subsumed under the heading of SP1 Mato Grosso. Ethnological information

3: Petrullo, Vincent M.

pertaing to those tribal groups living in the vicinity of the headwaters of the Xingu River has been appropriately subheaded.

The author was a member of the Matto Grosso Expedition under the auspices of the University Museum and the Academy of Natural Sciences. /

Field Date: 1931
Analyst:J ohn Beierle

Evaluation: Ethnologist-5
Processed in 1965

4: Levak, Zarko David. Kinship system and social structure of the Bororo of Pobojari. Dissertation (Anthropology) -- Yale University, 1971. University Microfilms, Publication, 73-29,618. Ann Arbor, University Microfilms 1973 [1974].

2, 5, 224 l.; 12 tables; appendix; bibliography.

HRAF Copy.

[This source is a semantic analysis of Bororo kinship and social structure. From a detailed analysis of the kinship terminology, eight usage rules are deduced. An appendix reduces each kin type to its class foci by application of these rules (e.g. father's father's brother equals father's father by merging rule, thus FFB and FF are both called iyedaga). Originally intending to do a study of Bororo mythology and religious ideas, Levak found that without an understanding of the kinship system, nothing else made sense. The relations between mother and child, older and younger brother, and father and son are seen as "models for the three kinds of relationships which pervade Bororo culture." The opposition of culture and nature is examined as basic to the Bororo conception of the universe. The final chapter discusses how Bororo beliefs have affected their adaptation to their rapidly changing environment.]

Field date: 1965-1967
Analyst: Martin Malone

Evaluation: Ethnologist-5
Processed in 1975

5: Baldus, Herbert. A posição social da mulher entre os Bororo orientais [The social position of the woman among the Eastern Bororo]. In his Ensaios de Etnologia Brasileira. Biblioteca Pedagogica Brasileira, Serie 5, Brasiliana, v. 101. São Paulo, Companhia Editora Nacional, 1937: 112-162, 323-330.

Plates 9-24; 1 table. [HRAF MS: 1, 1-53 p.]

Yale: Cwbr c933b v. 101.

[This essay has two purposes. In terms of the data, it seeks to demonstrate the social equality of Bororo women. In terms of method, it attempts to point out that our interpretation of a situation may be faulty if it does not include how the natives understand it and their reasons for behaving as they do. Baldus discusses infanticide, sexual behavior, sexual division of labor, and mythology to demonstrate the falsity of the European conclusion of a slavelike female status. Using brief comparisons with other cultures, he points out for instance, that female infanticide may be interpreted in two ways. It may show that males are more valued (and hence increases their proportion) or that females are (the fewer there are, the greater their value). So the reasons must be understood. He also mentions that contrary to other statements, female infanticide is not a Bororo institution. Thus his essay is both a description of social relations among the Bororo bolstered by evidence from a number of areas (values, sex, labor and myth)

and a cautionary essay on interpretation. The condition of the original pages of the foreign text is quite poor and does not reproduce well.]

Field date: 1934-1935
Analyst: Martin Malone

Evaluation: Ethnologist-4, 5
Processed in 1975

6: Kozák, Vladimír. Ritual of a Bororo Funeral. Natural History, Vol. 72, No. 1, pp. 38-49. New York: The American Museum of Natural History, 1963.

20 photographs. HRAF copy.

[This is a popularized account of Bororo death practices taken from the onset of death to the final deposition of the cleaned bones in their permanent grave. The author describes in some detail the various ceremonial dances and rituals associated with Bororo death customs, and illustrates many of these aspects with excellent photographs. See category 116 for an explanation of the unusual HRAF pagination made necessary by this source.]

Field date: ca. 1954
Analyst: John Beierle

Evaluation: Technical Personnel-5
Processed in 1965

7: Cook, William Asel. The Bororó Indians of Matto Grosso, Brazil. Smithsonian Miscellaneous Collections, Vol. 50, pp. 48-62. Washington, D.C.: Smithsonian Institution, 1907.

Yale: A52 60 50.

/This is a very short account on a visit to eight Bororo settlements. Descriptions are mainly on household, funeral ceremonies, religious beliefs, and a naming ceremony./

Field date: 1901
Analyst: H. Koh

Evaluation: Missionary-3
Processed in 1968

8: Cook, William Azel. Through the Wildernesses of Brazil by Horse, Canoe and Float. New York: American Tract Society, 1909.

Pp. iv, 487

Yale: Brazil Ehh 909C.

Only pages 351-426 and 4 accompanying plates were processed for this file.

[This account by a Protestant missionary contains many interesting although rather superficial observations on a broad range of topics. These include topography, flora and fauna, settlement patterns, subsistence activities, especially hunting and fishing, food and eating patterns, the use of tobacco, many aspects of material culture from clothing and ornamentation to industrial arts and dwellings, music, sexual division of labor, the status of women, and so forth. Much reference is made to the "great hut" which is the focal point of male social life, and to the moiety system in the villages. There is also a fairly extensive discussion of religious myth and ritual with particular reference to soul beliefs, death, and funeral ceremonies. Most of Cook's data seems to have been obtained in one large village which he calls "Tá Dáre Mano Páro," located at the confluence of the Pogúbu and the Rio Vermelho. He also visited for some days the village of "Kogi au Paro" some twenty miles away along the Pogúbu river. A number of smaller Bororo settlements were seen but evidently not studied. It is not clear how much time Cook actually spent among the Bororo, but it could not have been extensive.

The description of the "Mano race" on pp. 382-83 has been marked for category 526, but there are many similarities with the funeral dance of the marid'do described in 1: Lévi-Strauss (cf. category 116, pp. 22-24), which has been marked for categories 764 and 535, and the two descriptions should be compared.]

Field date: 1901
Analyst: Robert O. Lagacé

Evaluation: Missionary - 3
Processed in 1966-67